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gotten up in the retirement of libraries, and setting forth the unfounded theories and speculations of other scholars, than by a first-hand knowledge of affairs and actual personal study of the field. In the light of Harnack's recent utterances on the subject of New Testament literature, the conclusion does not seem unwarranted that the current pentateuchal hypothesis will eventually meet the same fate that befell Baur's reconstructions of the New Testament literature.

In conclusion Dr. Klostermann states the reasons which convince him that the narrative under consideration goes back to David, and from him to its historical kernel in the wilderness.

The reasonableness, consistency, and inherent probability of the narrative as it stands, particularly in regard to the arrangement of the Israelitish camp and the constructive furnishing of the sanctuary, are put forth with convincing power.

That Moses should have been favored with a divine vision to instruct him as to the sanctuary which he was to construct is argued to have been probable, both from the nature of the case, which demands that divine worship shall be based on divinely communicated regulations, and from various considerations and experiences which prepared him psychologically for receiving such a vision. These were, *first*, the naturalness of entertaining the idea of preparing a place and a sanctuary which should embody the newly revealed idea of the covenant; *second*, the recollection of the sanctuary which God himself erected, with all its sacraments and sacred acts and occupation, for our first parents [this reason is rather fanciful]; *third*, the contemplation of the army of nomadic Israel, dwelling in tents, in the midst of whom Jehovah dwelt; and, *fourth*, his familiarity with the Egyptian practice of using material things, as the letters of a symbolical alphabet, by means of which intelligent expression might be given to important spiritual and sacred truths.

ABEL H. HUIZINGA.

FISHKILL, N. Y.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. *The Books of Joel and Amos*, with Introduction and Notes. By REV. S. R. DRIVER, D.D., Regius Professor of Hebrew in the University of Oxford. Cambridge: At the University Press; New York: The Macmillan Company, 1897. Pp. 244, 16mo. Cloth, \$1, net.

THE volume upon Joel and Amos will prove one of the most popular issues in the Cambridge Bible series. In it may be observed that

sober judgment and conservative temper for which the author is distinguished, the same learning and discrimination he has manifested in former works, and perhaps an even greater degree of skill in condensation. Students of Driver's *Introduction* will find that the author's views of the prophecy of Joel have sustained no substantial change—the conclusions there stated being simply reinforced and elaborated—but he has presented a new section on the interpretation of the prophecies, one of the most satisfactory parts of the book. In this he concludes that the scourge of locusts mentioned in chap. 1 the people had actually endured, and that from this was suggested to the prophet's imagination the still more formidable swarms of the second chapter, which he regarded as the immediate precursors of Jehovah's day. This day of Jehovah Driver regards as containing the central thought of the prophecy, suggested to Joel, as to other prophets, by extraordinary visitations of God, and including the idea of Jehovah's final interposition in the affairs of men to punish wrong and establish right. According to Driver, the chief difference between Joel and his predecessors lies in the emphasis that Joel throws on "the distinction between Israel and the nations" rather than between "the righteous and the wicked in Israel itself," an emphasis which, in Joel, led to no real extravagance, though made the occasion perhaps for the later "particularistic" idea of the Jews, and itself but a partial view of God's attitude to the nations.

In the introduction to Amos are two sections, for the most part new, on the "characteristic teaching of Amos," and on "some literary aspects of Amos's book." In the first the writer calls attention to the emphasis placed by Amos upon moral standards of living as applicable to Israel no less than to the other peoples, and in the second, with some reservation, he is inclined to reject the views of several of the best interpreters of Amos when they question the *genuineness* of portions of the present book.

In the exposition are set forth in compact form the accomplished results of modern scholarship, or the precise nature of the uncertainty, where opinions are still divided. It would be easy to multiply illustrations, but it is sufficient to refer to the many and valuable geographical notes to be found in the appropriate places, to such notes as those on *locusts* and their ravages, *wine, winds and rain, implements of peace and war, threshing-board, tithes, mourning customs, offerings, musical instruments, Jehovah of hosts, Virgin of Israel, Torah, Nazirites, slave dealing, return to God, spiritual gifts, visions.*

The book here reviewed will be a very convenient commentary, and will undoubtedly have a wide circulation.

CHARLES RUFUS BROWN.

THE NEWTON THEOLOGICAL INSTITUTION,
Newton Center, Mass.

ISAIAH. A Study of Chapters I-XII. By H. G. MITCHELL, Professor in Boston University. New York and Boston: T. Y. Crowell & Co., 1897. Pp. 263, 12mo. \$2.

THE last critical commentary on Isaiah by an American scholar appeared in 1847; fifty years is surely long enough to wait for another. The progress of half a century is indicated by the list of more than a hundred works on Isaiah, three-fourths of which have been published since Alexander's portly volumes. These authorities are not paraded, but cited appositely, one or more of them on almost every page, old and new mingling freely, Calvin, Vitringa, and Henry with Cheyne, Duhm, and Skinner. The only important commentator omitted is Drechsler; and Orelli's revised edition should have been used, as it differs from the first. Frequent and judicious remarks on grammatical points exhibit the solid basis that underlies the exposition. A good measure of independence is manifest in the critical and exegetical conclusions, the reasons for which are commonly stated with brevity, sometimes with fullness and with much force, as on 7: 14; 9: 5-6. Here and there conjectural emendations of value are suggested, *e. g.*, at 10: 13, 25, 27 f.

The translation, occupying pp. 60-81, is to be highly commended as a whole; it combines the best features of Cheyne and Skinner, sometimes improving on them both. Occasionally it misses the vividness of the original, as in the prosaic insertion of *but, which,* and *as for* in 1: 6, 7, or of *and* in 10: 9. In 1: 13 "vegetable offering" is not only unrhythmical, but incorrect; see W. J. Beecher, *Journal of Biblical Literature*, V, 73. A misleading paronomasia, where the original has none, is introduced at 1: 11 (fat of fatlings), and a double one at 2: 21 (rents of rocks, and clefts of cliffs). Other instances of oversight are due partly to errors of proof; it is important to correct 8: 7 (p. 92) to 8: 16, and the word "latest" (p. 33) to "earliest."

The author frequently opposes, with native good sense, the critical theories of Cheyne and the recent German critics; but when the question relates to authorship, the historical tradition is too often held